

# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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## THE MASTER'S TOUCH.

"He touched her hand and the fever left her."

He touched her hand, as he only can,  
With the wondrous skill of the Great Physician,  
With the tender touch of the Son of man;  
And the fever pain in the throbbing temples  
Died out, with the flush on brow and cheek;  
And the lips that had been so parched and burning  
Trembled with thanks that she could not speak;  
And the eyes, where the fever light had faded,  
Looked up, by her grateful tears made dim,  
And she rose and ministered to her household,  
She rose and ministered unto him.

.....  
Whatever the fever, his touch can heal it;  
Whatever the tempest, his voice can still.  
There is only joy as we seek his pleasure;  
There is only rest as we choose his will.  
And some day, after life's fitful fever,  
I think we shall say, in the home on high,  
"If the hands that he touched but did his bidding,  
How little it matters what else went by."  
Ah, Lord! Thou knowest us altogether,  
Each heart's sore sickness, whatever it be;  
Touch thou our hands! Let the fever leave us,  
And so shall we minister unto thee.

—*London Christian.*

From the *Helping Hand* we quote a very true expression regarding the inspiration of missionary studies, which blossom in awakened thought, wider knowledge, and loving and far-reaching deeds:

Our mission circles open to women an inexhaustible and inspiring field of study. We have an investment in India, and India has a new interest for us. We are caring for some gifted woman while she teaches those black, barbarous children of ours in Africa—and we want to know Africa itself. Our missionary contributions are giving us an ownership in old Earth that makes her most distant lands dearer than the homestead of our childhood. What a literature is open to our study. Facts before which fiction pales; truths behind which romance must hide herself. Read faithfully the best of our missionary periodicals, with their heroic history of our day, and you will feel that you have trod the borderland of heaven, and listened to angel choirs.

The following beautiful message was recently received from Mrs. Phillips :

CALCUTTA, Jan. 1, 1896.

Beebee is here, dear little HELPER. Let me tell you how thankful I am that God has permitted her to come. She is studying Bengali now, and will soon be with her little children, D. V. New faces peep out from between your covers, while my gaze is fastened on those of the dear old workers who held the ropes for me so firmly and lovingly years ago. Some are holding them still on the heavenly shore. Just here, beloved friends tried and true, and fresh young workers, I want to thank you all for all your great kindness to my dear little girl, and for all the tender messages of sympathy and remembrance you have sent me. When your loved ones cross the oceans, or the "silent river," may just such love and care be yours.

MARY R. PHILLIPS.

Mrs. R. L. Robinson, writing to the *Union Signal* from Poona, India, says, "Our beloved president, but lately written widow, is pushing the battle bravely, looking into the beyond for comfort in her sorrow, 'giving others the sunshine,' and inspiring us all."

Sir Charles Elliott, lieutenant-governor of Bengal, in his reply to the farewell address of the Calcutta Missionary Conference, says, among much that is noble :

"You have accurately expressed the difficulty of the position in which a Christian lieutenant-governor is placed, bound as he is by the orders of the queen to abstain from any directly proselytizing act. For it is impossible for us to shirk or conceal the feeling that our own religion is the one which we consider pre-eminently excellent, and that the morality of our faith is what is most desirable for this country. . . . With regard to special missionary work, I have both hereditary and special personal reasons for interest in it, and I am glad to think that I have been able to testify emphatically from time to time to the utility and importance of your labors and the self denying lives led by missionaries. It is some gratification to me to think that I shall after my return to England be able to spread sound opinions of missionary work, and to keep down unreasonable expectations on the one hand and unjust depreciation on the other. I wish, too, gentlemen, to thank you for your kind reference to Lady Elliott's interest in the welfare of the women of the country, both in the educational and medical aspect. I am thankful to think that she has been a true partner to me in every aspiration for the good of the people, and it is gratifying to feel that her efforts have been fully recognized by all who know her."

Sir Charles and Lady Elliott will long be gratefully remembered by our own representatives in the field for the courtesy and kindness so freely shown them.

WORKING NOTES.—In studying the life and work of their daughter Mary,

HELPER readers will wish to turn again to the story of the long and fruitful labors of Dr. O. R. and Mrs. Bacheler in the India field, as told in "Missionary Reminiscences" and the "F. B. Encyclopædia." Some may not know that Mrs. Bacheler is the "fellow laborer" who wrote that very interesting little book, the "Life of Lavina Crawford." . . . It would be well for other states to follow the example of Michigan, and order for wide distribution extra copies of the HELPER containing sketch and portrait of the special missionary in which each state is peculiarly interested. . . . Note the publisher's announcement regarding the May issue, and Mrs. M. M. H. Hills's contribution. . . . Early in the year, the *Free Baptist* asked, among other pertinent questions, "Have you made the following resolution?" That I will take the *Free Baptist*, the *Star*, and the HELPER, and will send in the subscriptions at once, and will also pay all arrears. Better in March than never! . . . Are you curious about the origin of "The Amsden Mission Club"? One of our workers weaves into a story her carefully formulated ideas regarding the place of missionary work in the church, and the possibilities and pleasures of a missionary society. The story grows in interest as it advances. . . . A new Q. M. auxiliary, the Lisbon, is welcomed in New Hampshire; also a new society in the Madison Bridge church in Maine, and a re-organized and active auxiliary in Lisbon Falls, Me. Wherever Mrs. Ricker and Mrs. Hayden go, there are sure to be wide awake societies. . . . Helpful notes and suggestions, in preparing this medical mission number, were obtained from the *Medical Mission Herald* and *Student Volunteer*. . . . Dr. Farnham's contribution to the February HELPER should begin, "If the women and girls of "America," instead of "Armenia." . . . Representative women from both the Congregational and Methodist Woman's Societies have been visiting their respective foreign mission stations, and studying the work, needs, and possibilities, from a new point of view. This is a most excellent plan in the interest of the work both at home and abroad. . . . Those who are pining for an inexpensive way of earning money (!) for various societies, would be amply repaid in sending 10 cts. for the January number of the *American Kitchen Magazine* (485 Tremont St., Boston), which contains a long and suggestive article on "Poverty Suppers," by Mary J. Lincoln. . . . We thank the many kind friends who have sent words of appreciation of the MISSIONARY HELPER in its new form.

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A TOUCHING incident has been related of two Mohammedans in Asia Minor, desiring the word of God but hiding it for fear of persecution. One bought the Scriptures in Spanish, and learned the language, that he might read it in safety. Another walked one hundred miles and paid \$1.50 for a copy, all he could spare from a year's work.



## OUR MISSIONARIES.

## II.

MARY W. BACHELER, M.D.

BY A MISSIONARY.

MARY WASHINGTON BACHELER was born in New Hampton, N. H., Feb. 22, 1860. The latter part of 1865 her mother, on returning to India, took Mary, her youngest child, with her. They arrived in Midnapore on the 22d of February, 1860, Mary's sixth birthday. Everything was new and strange to the child. She saw brown children, naked and half naked, playing games she did not understand. She sat on the ground near them, a silent spectator; but she was interested, and before many days she began to try her hand too in a modest way. This greatly pleased the native children, and they took pains to teach her. She soon began to catch words and sentences, and enjoyed the new life very much. To her surprise, she found that it was more difficult to understand grown people; and she thus unknowingly laid the foundation of a thorough knowledge of the common colloquial, a most important accomplishment. She was a happy child, never tired of the native games and never lonely.

She was very fond of going with her father, Dr. O. R. Bachelier, on his visits to the sick. One evening he went to see a Mussulman of high rank. Mary sat in the buggy to wait for her father, close to the entrance of the outside court. A crowd gathered around her, and a member of the household asked her to go inside and see the ladies. She was not afraid, and the man took her in. The ladies gathered around her in wonder and admiration, and, when a servant came to tell her that her father was ready to go, they begged her to come again. She asked, "May my mama come too?" They answered, "Yes, bring her with you." That was the first Mussulman zenana opened in Bengal. The rank and influence of that family was the means of opening more. Now, after the lapse of twenty eight years, the same child administers to the sick of that family of the third generation.

Mary arrived in America with her parents in the early part of 1871, and returned to India with them in 1873. She had attended the village school a part of the time and had taken lessons in music.

Dr. Bachelier's medical dispensary occupied a large square room in the southeast part of the house. This was Mary's favorite place, and she very soon learned to make herself useful. She was quiet, observing, and quick. It was not uncommon for her to have around her a group of sick ones, on her own account, among the sometimes fifty or more patients of a morning. In fever cases she would tell her father the symptoms, get directions, and administer the medicines.





As the years went by, she became so familiar with the prevailing diseases and their proper treatment, that when her father might be absent for days, and even weeks, the work of the dispensary went on much as usual, the patients not falling off. She never undertook to treat a case when she did not understand the symptoms. Occasionally such a case would occur, and, though the patient would be disappointed, on the whole it increased the general confidence.

In the meantime, and nearly every day, she accompanied her mother in her zenana work. While the teaching was going on, Mary would have a little knot of women by herself, where, on account of her knowledge of the common colloquial, she got glimpses of the under-the-surface life of Hindu families, obtainable in no other way. She was a general favorite in the zenana houses.

During the years from thirteen to fifteen she received valuable aid in her studies, especially in music, from Miss Libbie Cilley. When she was about seventeen years old the missionaries thought she might properly be employed as a candidate for regular mission work, at a small salary, and the Woman's Missionary Society adopted her as one of their workers, increasing her salary as the years went by.

In 1883, after ten years, she returned somewhat enervated, with Dr. and Mrs. Bacher to America. She greatly felt the need of an education, but was unfortunately without previously formed studious habits. Two years were spent in New Hampton, nominally at the Institute; but from the causes already mentioned—a pretty thoroughly enervated system and a lack of systematic studious habits—her progress was far from satisfactory to herself.

At that time Dr. Ellen Wallace of Manchester advised her to attend the Woman's Medical College in New York. It had been the cherished wish of her soul, but she saw no way. The W. M. S. consented, and a one year's course of special studies was agreed on. At the end of that time the college authorities told her that she had now obtained just enough knowledge of medicines to go to India and kill people, and they strongly advised her to take a full course. The society generously consented, and she graduated in 1890, receiving the title of M.D.

The same year "Dr. Mary" returned to India, and for about two years was associated with her father in medical work; at the same time she assumed the Midnapore zenana work. In 1892, Dr. and Mrs. Bachelier returning to America, she inherited the dispensary and practice of her father. It was the desire and understanding of the Woman's Missionary Society that Dr. Mary should have the particular medical work of the zenanas.\* That is her specialty. At the same time the regular dispensary, with all its belongings is in operation, without any diminution, as it has been for many years, and three thousand or more patients are attended to yearly.

It is pleasant for her patrons to know that Dr. Mary is in love with her work, and though she is often fatigued in it, never of it. She says that she was married to her profession the day she was entitled to it, and the union is satisfactory.

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### MEDICAL FOREIGN MISSIONS.

BY O. R. BACHELER, M. D.

THE subject of medical missions has engaged the careful thought of many people for the last fifty years or more. Its different methods have had their warm advocates, and still have. At first it was looked upon with distrust, since it was feared that the more definite and important work of the missionary might be neglected, and the spiritual interests of the heathen sacrificed to the promotion of their physical good. Experience, however, in some missions at least, has shown that the doctor is liable to be absorbed in the preacher, rather than the preacher in the doctor. This objection refers to cases where the two professions were combined; for the plan of sending out doctors to devote their time exclusively to medical work is of later origin.

The later, or perhaps most popular plan has been to send missionaries, male

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\* A woman's medical work, in the secret recesses of the zenanas, among the child wives and mothers, brings out dreadful revelations and most pitiful experiences, such as cannot be disclosed. Sometimes Dr. Mary has been much depressed in consequence of harrowing zenana experiences; yet she expresses herself as thankful for the privilege of giving a little help and comfort which none but a medical missionary could give.

or female, to devote themselves exclusively to medical practice, to establish hospitals, making evangelistic teaching secondary, if indeed engaged in at all. This is found to be impracticable except in large cities, from the fact that a hospital is apt to be regarded as the house of death, filled with ghosts, and few will go there if they can possibly find a place elsewhere in which to live or die. So only in the crowded city can the hospital be patronized.

The more general plan, though perhaps not the most popular, has formerly been to combine medical with evangelistic work, making the former the adjunct to the latter and subordinate to it. Its advantages are manifold.

1. It brings the missionary in close contact with the people. This is a matter of no little consequence to the active missionary, who, instead of spending his time in looking up hearers to his message among the busy throng engaged in their worldly pursuits, finds them coming to him, thronging his retirement, it may be, with hearts softened by suffering or anxious solicitude for others, with whom his words of tender sympathy meet with a hearty response as under no other circumstances.

2. The fact that one is wanted, that he is sought after, that he is able to relieve suffering, gives hope of life to the desponding, and so enlists the affectionate regard of the people, has a real stimulus to Christian effort, and makes life under many adverse circumstances not only tolerable but fraught with constant joy, and sets at defiance weariness and discontent, and even disease itself, thus prompting the consciousness that life is really worth living.

3. It secures the confidence of the people, so that they are far more ready to receive spiritual teaching.

I may refer to some incidents in my own experience illustrative of some points in the foregoing.

During my first twelve years in India my medical work was not fully reported, from the fact that it was looked upon with suspicion. I received occasional letters from our secretary, charging me to be on my guard against being drawn away from my legitimate work by the fascinations of medical practice. I had replied that I had found it a help rather than a hindrance to my other work. At length there came a letter of caution, to which I was able to give a practical answer. We were in camp, two native preachers and myself. Ordinarily our work would have been to go out in the morning to preach to such as we could persuade to stop from their ordinary work in one or two villages, returning to our tent when the sun became too hot to allow of our remaining out longer. The letter came with its usual friendly caution, to which I replied as follows: "Our tent has been thronged since sunrise with patients and their friends, and I have been busy dealing out medicines, have performed twelve minor surgical opera-



tions, three of them for cataract, and preaching has been going on without interruption. It is now noon, and our morning's work is just closed." In reply I received the last letter on the subject, "We cannot understand it, but we leave the matter to your judgment."

Again. We were in camp at Dantoon, myself and two orphaned children. A wealthy landholder had been afflicted with an incurable disease, as he supposed. I had treated him successfully, and he came to express his thanks and to reward me. He offered me money, which I refused. He then gave a handful of rupees to my little daughter. She was amused and played with them for a while. I said, "Give them back to the babu"; which she did. He soon left in apparent wonderment. We heard from him as the native preachers came in in the evening. They said, "He is telling the people that 'these Christians are not here to make money, for I have just offered a man money and he would not take it, and when I gave some to his little child he had her return it to me! Did you ever hear of such a thing?'" After that the people heard us gladly. He was my stanch friend for years after, while he lived, and always countenanced our work while in his neighborhood.

Still again. I had an unfortunate case of dislocation of the thigh of long standing. I tried everything I could think of to produce insensibility, but in vain, for, however drunk he might be, the moment an effort was made to reduce the dislocation he was wide awake as ever. Sorrowfully I sent him away. The next mail brought the news of the wonderful discovery of chloroform by the use of which surgical operations could be performed without pain. I sent at once to Calcutta for an ounce of the precious anæsthetic, paying four dollars for it. That was enough for three or four cases if used very sparingly. My first case was that of a man with a diseased enlargement of the bone of the lower leg. It was necessary to cut away the diseased portion. The chloroform was inhaled and he went into a quiet sleep. On cutting down to the diseased portion I found it broader than I had supposed, and my forceps could not grasp it. A crowd had gathered around to witness the wonderful operation, and among them a carpenter who was at work for me, he having dropped his work, but with his mallet and chisel still in his hands. These I hastily seized and carefully chiseled off the diseased bone. The man slept on, and when aroused found his leg bandaged, and all without the least pain or knowledge. The news of this first operation under chloroform in the province of Orissa went like wildfire, and the result was that patients afflicted with all sorts of diseases came flocking in, giving us wonderful opportunities of preaching at our own door.

I will finally mention one more illustration. When I first went to Midnapore I found my dispensary very popular among the higher classes. A man was

thought to be behind the times who had not consulted me for himself or some of his friends. They proposed to give me a donation visit without my knowledge, of course ; so one evening I was invited to call at the house of a prominent babu, where I found a party of native gentlemen assembled. The chairman was ready with a carefully prepared speech, in which he extolled me to the skies, giving me credit for learning I never possessed, a skill that I never thought of aspiring to, all in the most flowery language that Webster's Unabridged could help him to, and then presented me with a bag of silver (as an expression of kind feeling), which on counting I found to contain one hundred rupees, equal then to about forty-five dollars.

Similar illustrations might be multiplied, but space will not allow. In the light of such facts who can fail to see that the medical missionary has peculiar advantages in reaching and helping those to whom he goes with the message of life through Christ?

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### THE AMSDEN MISSION CLUB.

BY CHEERFUL WORKS.

#### I.

In the fall of 1894 I became pastor of a church in Amsden, a beautiful New England village of about 4000 inhabitants. My call was a startling surprise to the country around, as I was the first woman preacher to be settled over a church in that vicinity. Indeed, only a progressive, spirited people, glad, as a matter of course, to be helped by any one whom they liked, would have given me the call. How it happened that such a people lived in so conservative a place as Amsden was by environment, has but one explanation. It is that the leading spirit in this church was a lady, Mrs. Keene, whose father built it, and whose own spiritual power and mental energy, supplemented by the wealth inherited from him, had attracted to it the highest, most intelligent, and consecrated people of the village ; and, where the leaders in a place go, the masses are apt to follow—so strong is the power of personality.

I shall never forget the first Sabbath I preached in Amsden. The church was packed ; some drawn by curiosity, some by an honest desire to judge for themselves of the qualifications of the preacher, and some because they always went to church whether they liked the minister or not. I preached on the test of discipleship—not in great talents, not in great deeds, but in loyalty to duty, which leads each of us to do our best wherever the Lord puts us. Before leaving the church I was waited on by its board, consisting of four deacons, two men and two women, a woman clerk and a man treasurer. They said that they would detain me only long enough to give my idea of the relations of pastor and people.

I quickly replied, "The people should be a church at work to make the world better; the pastor their leader. Mutual forbearance, frankness, and love are necessary conditions of success in this relationship." Two days later I was called, with one proviso, that "the people would gladly follow where I might attempt to lead, if my claims should be attractive, helpful, and wholesome, physically, mentally, and spiritually."

The first three months of my pastorate I spent in studying into the conditions of the church—its strength and its weakness. The harmonious blending of the man and woman elements was the most perfect I have ever seen; the disposition to work was all that one could desire, and my own wants were abundantly supplied. The Sunday-school, with its primary, junior, and senior departments, was a model of excellence. The superintendent and his lady assistant planned together for its greatest usefulness. The Bible was studied thoroughly in the Bible class, and the church was built with special reference to the Sunday-school work. The young people's societies were carefully organized, and there were even beautiful church parlors, open every week-day evening, which was the only home place that some of these young people had. They were supplied with a piano, well chosen magazines, and daily papers. To all this work I was cordially welcomed, not as a burden bearer, as so many pastors seem obliged to be, but as a counselor and suggestor of ways to make the work more helpful. I especially enjoyed the opportunities that the open parlors afforded me for meeting young people, and through personal, sympathetic contact showing them the beauties of the Christian life. I saw it was the open door to the church, as many, attracted thither by the cheerfully lighted rooms, good music, good reading, and the warm welcome of pastor and people, were, through these influences, brought into the Christian life.

Amid all this Christian loveliness one thing at first puzzled me, which was, that every plan was made with reference to the needs of that particular church and the village of Amsden. The people seemed to know little about the denomination to which they belonged—for it was a Free Baptist church—and only some of the older members took any denominational paper. I asked Mrs. Keene, one day, if she was a subscriber of the *MISSIONARY HELPER*. "The what?" she asked in blankest astonishment.

## II.

Why was it? The only explanation I can give is that the former pastors confined their work largely to the pulpit, the prayer-meeting, and house visitation; leaving the people to make choice of such forms of Christian work as in their judgment were deemed advisable. These pastors had been good men and able preachers, believing the minister's chief duty is to preach repentance, warn



the people of the consequences of evil, leaving them to settle their practices with their own consciences. Indeed, my one recommendation was, as I afterwards learned, my inspirational and executive ability. This people were far-sighted enough to see that the methods of work which they had themselves planned needed fire and push in their pastor more than they needed pulpit oratory. They insisted, however, that the every-day experiences of such a leader, imbued with the spirit of God, furnished material to make good enough sermons for them.

As soon as I saw the lack in this working church I addressed myself to the task of finding a way to reach and interest them in denominational work. With such a people the most natural way is the best. So, when the Conference mission day in December drew near, I announced it as a matter of course, preaching on foreign missions as related to denominational work. When the topic for the young people's society was the denomination, I spoke, in answer to their invitation, on the needs of our people, and the necessity of keeping in touch with them through the *Morning Star*, *Free Baptist*, and *MISSIONARY HELPER*. When the topic in the Sunday-school was missions, I suggested a missionary concert, and furnished exercises, including an account of the children's and the young people's missionaries. I could see that, little by little, the people were becoming interested, especially the young people. Among my warm sympathizers in this innovation, was Mrs. Keene's niece, a young lady, Miss Grand by name, who was at home from Bates; another, a physician in the village, who had inherited from his father an interest in missionary work. Mrs. Keene rather stood aloof from this kind of work. Nor was it strange, for she was deeply engrossed in the financial work of the church, in the literary club of the village, and in the Woman's Christian Temperance Union. She felt, I suppose, like many other women, that she had neither time nor strength for anything new.

When the "call to prayer" was announced in the *MISSIONARY HELPER* for February, 1895, I announced it from the pulpit as I had other special days, stating that it would be observed at the regular prayer-meeting the following Tuesday evening; adding that a "call to prayer" as outlined by the F. B. Woman's Missionary Society, was a fitting service for our Tuesday-evening meeting. On this evening a young man took charge of the opening praise service, Miss Grand gave a brief sketch of the society and its work, and I followed with the prayer service, requesting prayer especially that a way might open for the organization of a missionary society of some kind as a part of the work of the church. At the close of the service I distributed mite boxes to the few who would take them, explaining that it was done in anticipation of another service later on. From that night I was fully conscious that my people were in spirit pledged to missionary work, in sympathy with denominational needs.

(To be continued.)

## OUR SIXTH THANK-OFFERING.

*Offer unto God thanksgiving, and pay thy vows unto the Most High.—Ps. 50: 14.*

THE time for the annual thank-offering draws on apace, and may we look forward to its arrival with glad anticipation. The date may be that which is most convenient to the local church, but it is hoped that some date in May will be chosen if possible; and, as we recognize the dear Father's constant care over us, may our gratitude flow outward in loving abundance toward all his children everywhere!

Many *special* blessings have come to us this year, as well as the unnumbered every-day mercies which come to us "new every morning, fresh every evening."

The inspiration of our annual meeting in the "great Northwest," which was a glad reunion with our sisters; the closing of our year's accounts without debt, even though its beginning seemed a little shadowed; the settlement of the "Cristy estate," by which the income of more than thirty four thousand dollars came to us in trust, for missionary purposes in this country; the offer from the British government, through Sir Charles Elliott, lieutenant-governor of Bengal, of the "old jail property" in Midnapore, India, in a perpetual lease (with certain conditions), in the interests of our missionary work there; the return of Miss Coombs to her loved work, and equipment and outgoing of Miss Beebee Phillips for kindergarten work among India's "little ones," are some of our special blessings, and, as we recount them, well may we exclaim with one accord, "What shall I render unto the Lord for all his benefits toward me?"

The *purpose* of the thank-offering is that it be made a special and extra offering by the individual, and not take the place of systematic pledges, yet it may be used toward the amount pledged by the Yearly Meeting or state societies.

The *time*, any convenient date in the month of May.

The *plan* as heretofore—largely a prayer service, when we may all feel the inspiration of "bringing to Him our gifts" in a united capacity. The usual suggestive program—which can be changed or substituted—will appear in the April HELPER, and the committee will arrange to furnish the printed invitations and small envelopes for the gifts and scripture selections, for use in local meetings as usual. Do not fail to send for and use them in any number needed. They are free. *Place your order early.* Address Mrs. Clara E. Schwarz, 492 Pine St., Providence, R. I.

Any sister so situated that she cannot respond from her own church can still be sure of the blessing by observing the call, and sending her offering direct to our general treasurer, Miss L. A. DeMeritte, Dover, N. H.

This service is intended for *all* Free Baptist women. Where there is no auxiliary organization, will not some interested sister consult with her pastor, and

arrange for holding the service either in the church or some home? There is much force in united, humble prayer.

"Our responsibilities are measured only by our opportunity and our ability to do."

CLARA A. RICKER,	}	<i>Finance Committee.</i>
SUSAN A. PORTER,		
CAROLINE C. SWAN,		
EMELINE B. CHENEY,		

*Lisbon Falls, Me., Feb. 10, 1896.*

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#### PUBLISHER'S NOTES.

"We ought to have five thousand subscribers this year, and I believe we can if our sisters will work for it," thus writes Mrs. M. M. H. Hills; and we might if all were as faithful to our magazine as Mrs. Hills is. Subscribers appreciate the improved form of *HELPER*, and many pleasant words have come to us. We quote a few:

"I heartily congratulate you on the improved appearance of the *HELPER*. I read it right through from the 'Greeting' to finish with great pleasure."—*Dr. J. M. W. Farnham.*

"I like the change in our *HELPER* very much. That is one of the things that improve with age."—*Mrs. Hall.*

"The January *HELPER* is just lovely."—*Mrs. A. A. McKenney.*

"The *HELPER* is greatly improved."—*Mrs. M. S. Waterman.*

"I am pleased to see the *HELPER* enlarged, and hope the subscription list will increase."—*Mrs. A. S. D. Bates.*

"The *HELPER* is a beauty."—*Rev. C. A. Bickford, editor "Morning Star."*

"The *HELPER* for January comes to us enlarged and improved. We are glad to note any advanced steps in the conduct of our missionary magazine."—*Free Baptist.*

"I like the new map, it keeps the field before us."—*Children's Sec. of Maine.*

The *HELPER* is a success, and is finding its way into many new homes for '96. Yet we are not satisfied. Let us keep at work each month, as actively as we have in December and January. Subscriptions may begin with any month, or we can supply from the commencement of the year, if you prefer to have subscriptions begin with January issue. Agents should be careful to secure the *renewal* of all subscriptions possible. A renewal is just as valuable as a new subscription.

We depend chiefly on the local church agent for an enlarged circulation, and we hope each one will be aggressive in this line of mission work. We suggest to local agents the desirability of retaining each year a duplicate copy of the list of names with the date of each subscription as sent to the publisher, and in mak-



ing up the new list consult the old one, and give the name of each person renewing a subscription, just as the name was given the previous year. Especial care should be taken to write the names of persons and post-offices clearly. Many such names are unfamiliar to the publisher, and sometimes are quite unintelligible.

Again we call attention to the fact that all matter for publication should be sent to the editor, Mrs. Nellie Wade Whitcomb, Dover, Me., and all subscriptions and matters of business to the publisher,

MRS. ELLA H. ANDREWS,  
122 Vinton St., Providence, R. I.

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#### MISSIONARY FLOWER SEEDS.

AGAIN we gladly call attention to those "consecrated flower seeds," which have proved so satisfactory in our own and many other gardens East and West. This year Mrs. McKenney announces forty-five varieties. Pansies, sweet peas, and phlox drummondii are each 5 cts. per package, all others are 4 or 3 cts. each. Space forbids giving the entire list, as we would like to do. Nasturtiums are not mentioned in it. The money received for these seeds is given to missions. Send early orders to

MRS. A. A. MCKENNEY,  
Nashville Center, Minn.

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#### ATTENTION.

IT has been decided to make the May issue of the HELPER larger than usual and send out a large number of sample copies. Will all those who are interested in increasing our circulation send to the publisher the name and address of persons to whom they think it desirable to have a copy sent? Send in names as soon as possible, that we may know how large an issue we shall need. Do not hesitate to send a long list.

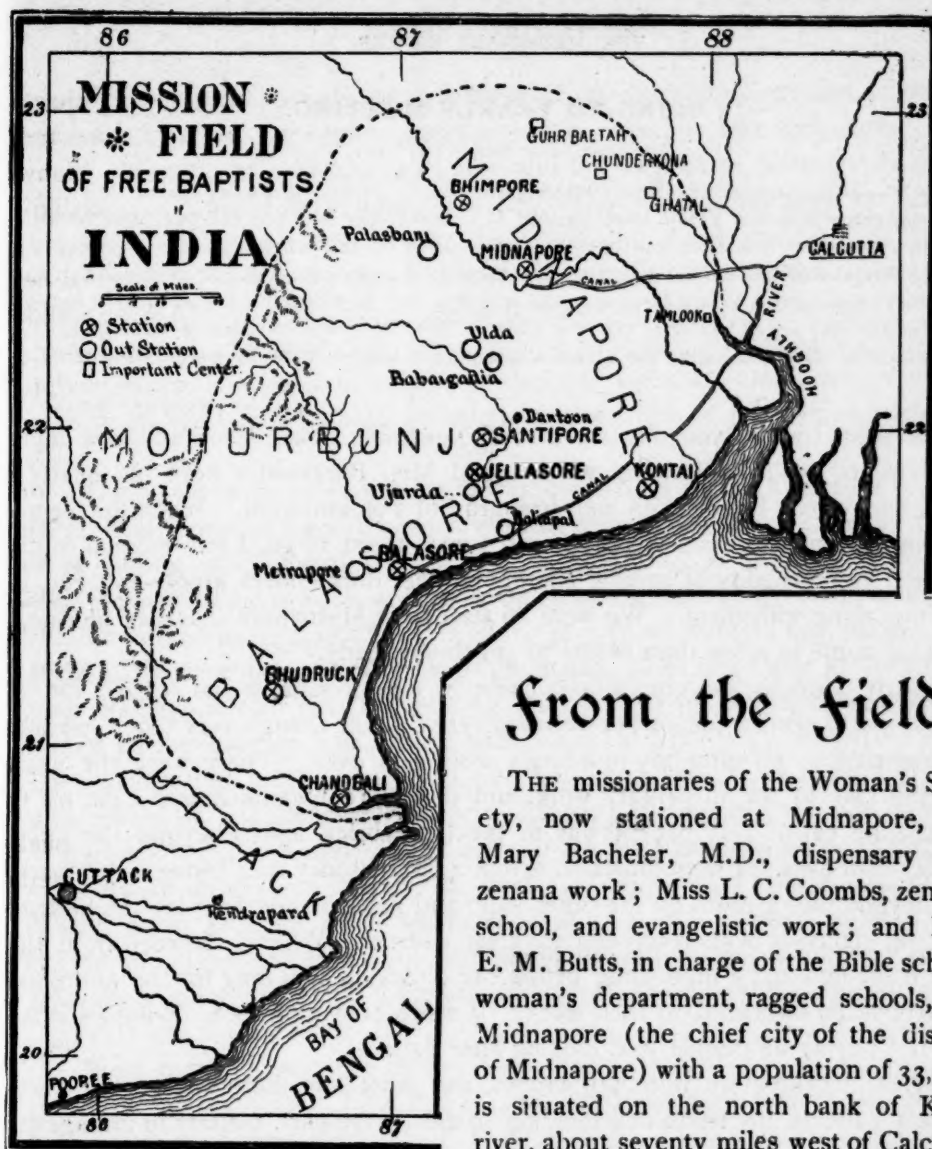
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CORRECTION.—In the "Statement of Treasurer of Educational Bureau" (February HELPER) Prof. N. C. Brackett should have been credited with \$2 instead of \$1; and Mrs. A. D. Dodge, whose name was omitted by mistake, with \$1. Also the \$21 given for a Lowell room should be credited to Danville friends of Rev. and Mrs. J. A. Lowell.

E. W. R.

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"THE ears of 3600, whom they had conquered, were the token and trophy that Japan sent home from a victory in Corea three centuries ago. Now they take as much care of the wounded Chinese as of their own, and their best steamers are at the service of the Red Cross Society; and a quantity of wooden limbs was recently ordered for those who had been maimed in the last war, their own soldiers and Chinese prisoners as well."



## from the field.

THE missionaries of the Woman's Society, now stationed at Midnapore, are Mary Bachelor, M.D., dispensary and zenana work; Miss L. C. Coombs, zenana, school, and evangelistic work; and Miss E. M. Butts, in charge of the Bible school, woman's department, ragged schools, etc. Midnapore (the chief city of the district of Midnapore) with a population of 33,924, is situated on the north bank of Kasai river, about seventy miles west of Calcutta.

It has a very large bazar, and there is considerable manufacture of brass and copper utensils in the place. It is also the center of a large indigo and silk industry, carried on by an English company. It has commodious public buildings and good schools, including a college. Quite a number of Europeans reside there. . . . The rich and well watered plains of the land sustain a dense population, sometimes as many as twelve or thirteen hundred to the square mile. The average in the Midnapore district is 500 to the square mile. The people are mostly Hindus, only six per cent of the population of this district being Mohammedans. Bengali is the language spoken.

—Gathered from the "F. B. Cyclopaedia."

## GOING TO YEARLY MEETING.

[Personal letter from "Dr. Mary."]

NOTE.—Balasore, where the Yearly Meeting was held, is seventy-eight miles south of Midnapore. The party going from that station were Dr. and Mrs. Burkholder, with two children, Miss Wile and Dr. Mary Bachelor. Food for four days had to be prepared and taken, as well as bedding. etc. Three formidable rivers had to be crossed, and there were many hardships not mentioned. Quite different from going to a Yearly Meeting in this country. It is, however, the annual treat of the missionaries, and they are all willing to take the trouble. Miss Butts was left alone in Midnapore. For six consecutive days and nights she nursed a sick woman and her baby, sleeping on the floor.—S. P. B.

MIDNAPORE, INDIA.

I THINK I wrote you that the first of November I had fever, and one night was bundled off to Bhimpore, where good Mrs. Burkholder kept me nearly a week, and where I got health and strength but not ambition. When the Yearly Meeting at Balasore was talked of, and I was urged to go, I felt unequal to the personal responsibility of getting there, and the Burkholders kindly engaged to take me along with them. We were to start from Midnapore Tuesday morning, I having come in a few days before to get things ready.

Early Monday morning a man come to the dispensary and begged me so hard to go to see his son's wife, who was very ill, that, though very much hurried, I consented to go after my morning's work was over. There were the usual interruptions to the dispensary work, and it was 10 o'clock before I got off to answer the call. The patient was in the large brick house beyond the gully, where Jessu lives. I went upstairs, across a flat masonry roof above a courtyard, and beyond into a room on the other side, and there on the floor lay the patient. She was delirious with fever and in great distress. When I returned from the visit, it seemed but a little while before the 2 o'clock bell rang for the afternoon workers to be dismissed to their work. It was a busy afternoon, cooking for the journey, paying off people, and looking after patients.

Next morning we were up betimes, and what lots there was to do! Dispensary patients, my trunk and bedding to get on the cart, matters to arrange for while I was away, etc. The Burkholders got off about 8 A. M. Then Misses Butts and Wile; and in due time Amy Burkholder and I started in the "celestial." My first errand was to call at the jeweler's house and inquire for my patient of the day before. She was much better. They said I had given her her life, that she began to improve from the time I gave her the treatment. Then I had to go into the bazar to see about some money and to buy a coarse blanket for Rangu. When Amy and I got down to the river (three miles) the Burkholders cart was nearly across, but ours was on the sand island, in the middle of the river, waiting for the ferry boat to get back. This low sand island has shallow water below it, so a boat can't get around it, and there must be two



crossings, with a pull on the sand between. In due time Amy and I got over and waited among the carts for ours to come. We saw two men sitting under one of the carts with a big pile of rice and hot vegetables between them on a leaf plate. It made us hungry. We tried to buy some, but they wanted it all themselves. Then we walked over the sands, and, while waiting, I skirmished around and finally found a man who had just got his meal cooked. He gave us a lot of hot rice on a leaf, some vegetable curry on another, some dahl in a little stone dish, and a little salt. It was all piping hot, both with fire heat and pepper, and we had to stop once in a while to cool our mouths. Our garries came and we went on eight miles, where we bought a pice worth of parched rice to top off with.

The whole party arrived at the Government Bungalow at Benapore at 1 P. M., and at 3 sat down to a good meal. We had a stew and rice. There was a nice bit of mutton which Dr. B. seemed inclined to finish. It was amusing to watch Mrs. B's face as she saw the next morning's breakfast gradually disappearing!

As we had to be up the next morning at 3.30 we went to bed early. Some of the party slept in a cart, the rest in the house. The first thing in the morning after dressing was to get the bedding packed into its bags and bundles and loaded on the baggage cart, which, with Surjee and her flock, started on ahead. Then we ate our lunch, packed up, tied bags and baskets on to the carts, and then started on a moonlight walk, for a change. We reached the next bungalow at 8.30, had breakfast and started early in the afternoon for the next stage, ten miles, where we were to sleep. The next day, with a short stop at Dantoon, we pushed on to Jellasore, which we reached at 11 A. M. Towards evening we sat out on the steps and talked till bedtime of present things—Dantoon given up, Jellasore so poorly manned, the unroofed chapel, and all around signs of needed help. It was not cheerful.

Next morning we were on the road before daylight, and all walked to the river's edge, two miles. Mrs. B. had sent word the night before that we were coming, so we hoped there would be little delay. The pilgrims seemed to be fording across, and we set all our men to shouting to the boatmen on the other side. At last a flatboat came and was anchored in the middle of the river. To this we waded out, Dr. B standing on the shore and hurrying matters as much as possible, which was not much. Well, after much noise, trouble, and time, all the carts were got on to that boat, to the other side and on the road.

It was a pretty morning, a pretty road, and we jogged on twelve miles. One of my bullocks had lost a shoe, and while we were nooning here I had them both shod. We got an early start and reached Hulda podda, ten miles, a little before sunset. The men bought a big fish, which was cooked in slices and

tasted delicious. We all ate more or less heartily. Before morning Dr. B. just missed an attack of cholera, Mrs. B. became very weak from nausea, and all were somewhat affected. Just as we were leaving the bungalow we discovered the solution of the mystery. Jessu had asked the man of the house if there was a well. He told him there was one at the village a little distance away. Jessu asked him to bring water to cook the dinner; but, instead of going to the well, he dipped his dish into a bit of standing, loathsomely unclean water near by, where the fish was cleaned and other things were washed, and with this our dinner was cooked!

We got off about dawn and reached the Balasore river, eight miles, in due time. Here we met the Christians from Ulda, who at once began to help us. The Balasore river is too shallow for a ferry boat and too deep for fording, so we had to be carried in the cart by sections. The bullocks found it hard work to drag the cart through. We on the banks stood and laughed to see the party pull the bullocks into place by their tails and urge them on with whacks and shouts; but when that garry was safely landed on the sand island, and the men came back for our garry, we found it no laughing matter. The bullocks insisted on going ahead one at a time, when both were not trying to get back to the shore. The wheels sank deep in the soft sand at the bottom. However, we were finally pulled through to the opposite shore. We were glad enough to find a horse and carriage waiting for us, sent by Miss Phillips; the two miles were soon over, and we were heartily welcomed. On the way we met many pilgrims. Two had apparently been left by their friends to die. One of them lay by the roadside huddled up under his umbrella, quite dead. The other had been dead some time, for the dogs had begun their feast.

Later: Balasore. Miss Wile and the Hallams and I are with Mrs. Boyer, and of course it is pleasant. Mrs. Boyer has many ways which endear her to her friends. Her boys seem to love her and she has a strong influence. A committee has been appointed by the Y. M. to visit all the stations and investigate matters with reference to self-support. The native brethren broached the subject themselves, and when it was introduced, the more thoughtful took hold with a good will.

This morning we were much gladdened by a short letter from Mr. Stiles, telling of the raising of the debt. We have been much discouraged, but this looks like the dawning of a brighter day.

Very sincerely,

MARY W. BACHELER.

[For a report of Dr. Mary Bachelers work see the January MISSIONARY HELPER.—EDITOR.]

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“KEEP thy heart with all diligence; for out of it are the issues of life.”

**THE DOMESTIC SCIENCE KITCHEN AT STORER COLLEGE.**

HARPER'S FERRY, W. VA., January, 1896.

It has been found more convenient to reverse the established order of things, and give the domestic science kitchen at Storer College its annual house cleaning in the fall just before the classes begin their work there. This year, after the usual cleaning of paint, washing of windows and arranging of utensils was completed, and the little strip of metal over the door, marked "Bowdoinham Ladies' Society," shone out brilliantly under a vigorous application of scourine, we fell to musing, and our thoughts ran something in this fashion :

"Is the society which furnished the money to finish off this room, some time in the eighties, still in existence? Do its members still feel an interest in Storer College? Have they any idea where in Myrtle Hall their room is, and what use is made of it now, and, finally, wouldn't they like a peep into it some morning, to see what it looks like and what is going on there?"

If we go down into the basement of Myrtle Hall and open a door about midway of the building, we shall step into a long, rather low room, with two windows facing the south. It is a most pleasant, sunny room. At one end of this long room is the cooking range, and conveniently near it a sink for washing dishes. At the opposite end, near the door, the wall is hung with various saucepans and other small utensils which have overflowed from the corner closet near by. Between the windows stands our refrigerator, the gift of a kind friend, while the center of the room is occupied by two tables four feet square, made in our own carpenter shop, and at these tables the cooking is done.

If our visit to the kitchen is made in the morning between the hours of nine and eleven, we shall find a class of eight or ten girls in neat aprons busy at work. Two of them are the housekeepers for the day, and bring the water, look after the fire, and have care of the room generally. The others are variously occupied, one or two looking after something they have in a saucepan on the stove, others mixing at the table, one taking a cautious peep into the oven, and here one who has a little leisure is copying the recipes that form the day's lesson.

If we wait till the lesson is finished we shall see the cooking examined and criticized, changes suggested, questions asked and answered about it, and we may even be invited to sample it.

But the period is over and the girls must be away to other lessons. The class is excused, the housekeepers remaining a few minutes to see that the room is left in perfect order. Now they are ready to go and we must go with them.

Such is the room in Myrtle Hall which our Bowdoinham friends finished, and this the work carried on in it to-day as nearly as we can describe it. The classes in the domestic science kitchen go on quietly, but the influence of the work is far-reaching. The girls taught and trained in this room and sent out from this department are the women who will preside over many of the homes which will be established in our country during the next few years, and what these women are so in a great measure these homes will be.

M. JENNIE BAKER.



## Helps for Monthly Meetings.

### APRIL.—MEDICAL MISSIONS.

#### SUGGESTIVE PROGRAM.

Golden Text, John 14 : 12.

Singing, "The Great Physician."

Scripture reading, John 5 : 1-16.

Several brief papers.

1. Ten minute paper, or talk, on "The Importance of Medical Missions," including such points as the command, teaching, and example of Christ ; practice of the apostles ; humanitarian considerations ; but chiefly the relation to evangelization.

2. "The Need of Medical Missions : " Statistics showing the comparative need of men and women in the medical profession at home and in mission lands. Statements and incidents showing the ignorance of medical science and the terrible practices which prevail in heathen lands.

3. "The Success of Medical Missions."

4. Dr. O. R. Bacheler's and Dr. Mary's work in India.

5. Pray for God's blessing upon the work of healing sin-sick souls and bodies in every land, and for guidance in the special work of our own field.

6. Singing, "Love Divine."

NOTE.—Abundant material can be found in this *HELPER* and back numbers, particularly February, June (items in letter from Mrs. Bates), and July, '95, January and February, '96 (in letters *From the Field*), and "Missionary Reminiscences." Also, if available, in the "Encyclopædia of Missions," which devotes over eight pages to this topic ; and in two little books (which we understand can be obtained of the *Medical Mission Herald*, 2221 Wabash Ave., Chicago, Ill.), "Murdered Millions," by Dowknott, paper, 15 cts. ; and "Medical Missions," by Wanless, 5 cts.

#### GLEANINGS.

"EVERY physician should be a missionary, and every missionary should be a physician."

In apostolic times there were two prominent aids given by God for the spreading of the kingdom of Christ—the gift of tongues and the gift of healing. What are the dictionaries and grammars in nearly every tongue and the translation of the word of God into 300 dialects of the world, but God's modern gift of tongues ! In the same way medical missions, and the way they have opened up a path for the Gospel, form God's modern gift of healing !—*A. T. Pierson.*

There is one medical missionary to every 2,500,000 inhabitants in heathen lands. In the United States there is one physician to every 600 inhabitants.

David Livingston's prayer : " God had an only Son, and he was a missionary and a physician. A poor imitation of him I am, or hope to be. But in this service I mean to live, and in it I wish to die."

" A medical missionary has been termed ' a missionary and a half.' May I not say that a trained nurse, well developed in Christian character, versed in the Scriptures, and consecrating herself and her opportunities to Christ, is a double missionary?"

Medical missions were first introduced into India by the noted physician and memorable missionary, Dr. John Scudder, who began work in Ceylon, but after a few years removed to Madras in India proper. A year after landing in Ceylon he reported " patients in abundance." In 1824 a revival took place in the mission through his work. Forty-one were received into church fellowship at one time, among whom was an old man of sixty, who had worshiped idols for half a century. Dr. Scudder lived and died a medical missionary, and through his work of healing and teaching scores were added to the church. A host of missionaries have since followed in his footsteps, whose paths are marked by the birth of many souls, brought to Christ through the healing art.

Bishop Thoburn tells us that Dr. Clara Swain was the first female physician who ventured to offer her services to the women in India. " She arrived in India as late as 1870, and still remains engaged in her noble work. About the same time Dr. J. L. Humphrey made the first attempt to give Indian women a training in medicine. In this work he was ably seconded by Dr. Swain, and in due time it was fully demonstrated that the women of India could not only be persuaded to receive treatment from physicians of their own sex, but that they themselves could be trained for the medical profession, and thus a lucrative employment be found for them, and at the same time a service of unspeakable value rendered to the secluded women of India, who previously had been shut off from all medical aid. Other women physicians soon followed Miss Swain. It thus happened that the way was prepared for what is now known as the ' Dufferin Movement.' A returned woman missionary was honored with an audience by Queen Victoria, and ventured to speak to Her Majesty of the need of medical help for the women of India, and when Lord Dufferin was appointed Viceroy, the queen warmly commended the subject to Lady Dufferin, who chanced to be admirably fitted in every way for taking the lead in such a work. It ought not to be forgotten, however, that but for the missionary women the ' Dufferin Movement ' would most certainly never have been inaugurated."

# Practical Christian Living.

*Practical Christian living should illuminate parlor and kitchen, purify politics, open the pocket-book, and save the world.*

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## A NEW LEAF.

He came to my desk with a quivering lip ;  
His lesson was done.  
“ Dear teacher, I want a new leaf,” he said,  
“ I have spoiled this one.”  
In the place of the leaf so stained and blotted  
I gave him a new one all unspotted,  
And into his sad eyes smiled,  
“ Do better now, my child.”

I went to the Throne with a quivering soul ;  
The old year was done.  
“ Dear Father, hast thou a new leaf for me ?  
I have spoiled this one.”  
He took the old leaf stained and blotted,  
He gave me a new one all unspotted,  
And into my sad heart smiled,  
“ Do better now, my child.”

—*Episcopal Recorder.*

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## MEDICAL MISSION WORK IN AMERICAN CITIES.

[Extracts from an address delivered at the Y. W. C. A., Michigan State Convention, held in the Hillsdale College church, in October, '95.]

THE one great need of our large cities to-day is medical missions. At first thought this fact might be questioned, when we know of the medical advantages of all large cities, such as hospitals and medical dispensaries. It is estimated that over half a million people of the large cities, New York and Chicago, annually receive medical treatment free. If this were all that the poor people needed it would be less important to establish medical missions, but most of these institutions have been established primarily for the clinical advantages they afford, and nothing is attempted beyond their physical relief.

This loss of opportunity is very sad when we know that of all conditions the best time to present Christian truths is during the time of physical adversity, when the mind is receptive and where confidence is established.

The following is the method of conducting a city medical dispensary : Before the treatments are begun, a brief gospel meeting is held by the physician in charge. A few encouraging words are read from the Scriptures, and perhaps some kindly words spoken to those present, applying the Scripture read as far as possible to their individual needs ; and then a few words of prayer. Then comes the work of the day. Each patient is examined and treated individually, and the physician, by his kindness and care, even to those who seem the most unworthy, wins his way to their hearts, and often then and there they will unburden to him



the great need of their souls. Thus, while he has sought to do all he could to relieve the infirmities of the body, he has at the same time found an opportunity to direct these sin-sick souls to the Lamb of God. Generally in the same rooms where the treatment is given are held gospel meetings several evenings a week, where special effort is made to reach those who have never known of a Saviour's love. So the physician will influence his patients to come to these meetings, to learn more than he can take time to explain during treatment, and often a large number of those who do come to these rooms for the evening service are persons who have been led to come as a result of the medical missionary work; and many of them are thoroughly converted and become useful men and women. There should be scores of these institutions all over the city. What a grand field this is for women, both in medical evangelistic and religious nursing work. The more womanly the attributes of the worker the more successful he or she is in the work. It is woman's natural employment. The ministering spirit is the true maternal instinct. Every woman is adapted to be a physician if she is consecrated. Medical missions are the direct fruitage of love, and of all lines of work, of all professions and arts, there is none for which women are so well adapted as the work of medical missions.

We contend that each and every missionary should, during the four or six years' training, devote a share of his training to home missionary work. Shall we not devote more time, money, and attention to the ignorant, benighted heathens of our own nation, and by so doing we may perhaps accomplish more for the foreign nations than by any other way? Special attention should be given to converting and training the natives of other countries and nationalities who live on our soil, and sending them back to work among their fellow men. We have enough of the colored race in the United States to revolutionize Africa, we have enough Chinese to convert China, enough Japanese for Japan, Jews for Palestine, Italians for Italy, and Spaniards for Spain and Mexico.

By this work these natives not only will receive salvation themselves in America, and in that way the nation become benefited, but through these converted and trained natives more can be accomplished in their own language, among their own nationality, and their own kindred people than any foreigner could do in that same place. Shall we not as young men and women take these matters seriously into consideration, when we think of the increasing tide of immigration rolling like a mighty ocean from the Pacific to the Atlantic, with the almost absolute certainty that our population will in another century rise to 300,000,000 or more; with alarming errors coming in like a flood from every land on the globe, scattering the seeds of superstition and infidelity far and wide; with more than 100,000 Chinese heathen within our bounds ready to be Christianized and trained to labor in their own vast heathen empire?

With such a large share of our present population destitute of the preached word; with our extended territories open and waiting for means of grace; with the fact that God has committed this whole work solely to American Christians, and with the providential indications that through us as a people, in an especial manner, shall the Gospel be carried to the nations which are sitting in darkness and the shadow of death, can our church fold her arms and say, "A little more sleep and a little more slumber"?

## Words from Home Workers.

### THE MISSIONARY HELPER.

THE Rockingham, N. H., Quarterly Meeting Woman's Missionary Society, at its late session, took into consideration the claims of the MISSIONARY HELPER. Its importance in carrying on our missionary work cannot be overestimated. Hence it justly claims from us a generous support. Its patronage still remains insufficient to pay the expense of its publication. The deficit from year to year has to be met from other sources; and some are bearing burdens that belong to others—a pity, isn't it? while five thousand subscribers, at fifty cents per year, will put the magazine on a paying basis. The consideration of the subject resulted in a vote to make an immediate effort to increase the subscribers in the Rockingham Quarterly Meeting to the number of five hundred. Each church auxiliary is asked to secure the influence of the pastor and his wife in this work, obtain a list of the women members, and then see that each one has an invitation to subscribe for the MISSIONARY HELPER. It is very important that the work be pushed at once.

M. M. H. HILLS.

MICHIGAN.—The W. M. S. of Mich. Asso. met at Capac, Oct. 29, 1895, for its annual meeting. Mrs. Bachelder presided, owing to the absence of the president. The work has no discouraging outlook, the society expects to follow the established methods, expects to keep doing as well as possible, under every circumstance that it meets, going forth in the strength of "Christ our Lord." The following officers were elected for the coming year: president, Mrs. E. Glover, Rushton; 1st vice-president, Mrs. M. A. W. Bachelder, Hillsdale; secretary, Mrs. E. French Reynolds, Hillsdale; treasurer, Miss Loma Garwood, Brownsville; secretary of aid work, Miss Libbie Salmon, Hillsdale; agent for HELPER, Mrs. Frances Kies, Reading; state home missionary, Miss Lizzie Moody.

MRS. E. FRENCH REYNOLDS, *Sec. Mich. W. M. S.*

*To the women of Michigan*—those who are interested in our work, and those whom I believe would be, did they but give a little time and study to the subject: I appeal to you one and all to lend a hand in carrying on the work that is before us for the year 1896. Remembering our daily blessings and privileges, let us inquire, "What shall I render unto the Lord for all his benefits toward me?" Let us not forget that we are pledged for Dr. Mary Bachelor's support, and that our home and state work must not languish. A heart filled with love to God and man, and consecrated dimes and dollars, will bring success. Are any of you living without that dear little HELPER, which comes every month, replete with information on our work, foreign, home, and educational? If so,

why not try the plan of two or three clubbing together and taking it this year? Will you read carefully and prayerfully the following suggestions, quoted from the president of the Y. M. W. M. S. of Iowa? 1. Consider covenant obligations in regard to missions and other church institutions. 2. Set apart a portion of earthly treasures for the Lord's cause. 3. Be prompt in reporting and in paying. 4. Read and study about our mission fields. Strive to increase the circulation of missionary literature. 5. Hold public mission meetings often with appropriate and instructive exercises. 6. Introduce missionary work and information into the Sunday-school. 7. Make auxiliary meetings interesting, educational, and spiritual. Often think of and pray for our missionaries.

ELIZABETH GLOVIER, *Pres. Mich. Asso. W. M. S.*

*Wixom, Mich.*

The Cass and Berrien Q. M. was held with the Mason church, Nov. 30 to Dec. 1, 1895. The W. M. S. held their public meeting Saturday evening, Nov. 30. The president, Mrs. A. J. Davis, was in the chair. The program was as follows, music being furnished by the choir: Scripture reading, president; prayer by Miss Loma Garwood; reading of letters from Mason auxiliary, Mason band, and the Pokagon and Summerville band; secretary's and treasurer's reports; welcome, Miss Bessie Strong Mason; followed by several interesting recitations, reading, "The Song of the Mites," by two little boys and two little girls, and report of W. M. S. of the State Asso., held at Capac. Collection \$2.75. Benediction by Rev. E. E. Carr. The ladies were very much disappointed in not having Miss Lizzie Moody with us. We have three auxiliaries and three children's bands in our Q. M. Although there are only a few of us, we are trying with God's help to keep up this branch of our work as best we can. The receipts for the past quarter were \$32.25. MRS. CARRIE V. CARR, *Union Sec.*

MAINE.—The Sebec Q. M. convened with the So. Dover church Jan. 17-19. Saturday afternoon was devoted to the W. M. S., which was presided over by the president, Mrs. A. C. Lambert. After devoting half an hour to praise and prayer, the president gave a gratifying report of the annual meeting held at Lewiston, which was listened to with much interest. Miss DeMeritte gave an address upon the following subject, "Our Denomination and the Relation of the W. M. S. to It." One of the sisters in speaking of it said, "Miss DeMeritte was at her best"; and those who have listened to her know full well, that, when talking upon the subject of missions, she is not only enthusiastic herself, but enthuses all who hear her. In speaking of the work in general throughout the Q. M., there are visible signs of awakening, more copies of the HELPER are taken, and new names were added to the Q. M. auxiliary. Thus the work goes on,



slowly, steadily, but surely. May the time be not far distant when all may be actively engaged in carrying on the good work of missions. Collection \$5.95.

MRS. A. B. EMERSON, *Dover Sec.*

OHIO.—The W. M. S. of the Meigs Q. M. met with the 2d Kyger church in connection with the December Q. M. The president being absent, the secretary took charge of the meeting. After the usual devotional exercises, the secretary's report was read, which showed that some of the churches at least were keeping in touch with mission work. Sister Shuler read an account of the life, works, and death of our lamented Dr. J. L. Phillips. Then our worthy state agent was called for, and gave a telling address on the subject of missions. Collection something over \$4. Thus closed a very interesting mission meeting.

MRS. J. B. LASH, *Cheshire Q. M. Sec.*

#### FOR WESTERN FUND.

October, 1895, Lincoln Auxiliary, Nebraska, 5 cent tax . . . . .	\$0.50
" " Lamont and Campton, Iowa, 5 cent tax . . . . .	.50
" " Aurora, Iowa, 5 cent tax . . . . .	.50
" " Edgewood, Iowa, 5 cent tax . . . . .	.50
December, 1895, Collected by Mrs. Abbey, Kansas, 5 cent tax . . . . .	.20
Total . . . . .	\$2.20

MRS. A. A. MCKENNEY, *Treasurer Western Fund.*

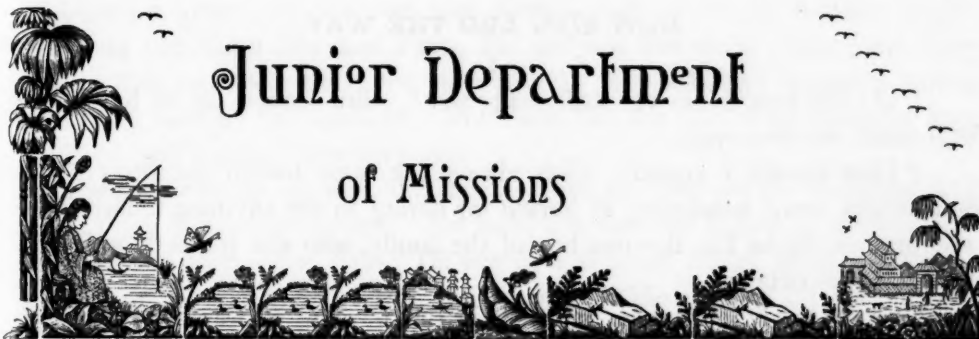
#### IN MEMORIAM.

WITH sincere grief we record the death of our valued ex-secretary and treasurer, Sister Emma Hackett, which occurred July 16, 1895. She was one of our charter members, and it is not too much to say that our loss can scarcely be estimated. Yet we are "thankful that she has escaped from life's pain, sure that for her the transition was gain." May we each meet the tests of life and the trials of faith with the spirit of obedience and submission which were ever hers.

"Hushed is the voice that was raised against wrong,  
Vanished the smile that has cheered us so long,  
Silent the heart that for us beat so strong,  
She is at rest."

1ST F. B. AUXILIARY, BRUNSWICK, ME.

"THE path on which to walk with God is just that plain, practical, prosaic, commonplace path on which you are walking every day. And walking there with purity, with truth, with honor, with high character, you are walking with God just as much as any apostle or prophet or martyr ever did, or any scriptural hero, or any traditional saint."



# Junior Department of Missions

## SONG OF THE MITE BOXES.

Hither, thither, through the land,  
Dear little boxes flying,  
Gather mites from many a hand  
To help the heathen dying.

Slowly, surely, gathering so  
Treasure for the Master;  
Hear them whisper as they go,  
"Send the message faster!"

Hither, thither, here and there,  
Helping tell the story;  
Dear little boxes everywhere  
Bringing souls to glory.

—Selected.

## A HERO MEETING.

SINGING, "Onward, Christian Soldiers."

Brief prayers for our missionaries who are doing heroic work in India. That we may be heroes and heroines in doing our very best at home.

Scripture lesson, "The Hero Chapter," Heb. 11.

Let each member bring to the meeting the name of some hero or heroine of the Indian missions, printed in plain large letters on a large card or sheet of paper, which may be pinned to the wall. Each must be prepared when called upon to give briefly the main facts concerning the life of the person he or she has named.

(Distribution of mite boxes, while some one sings or repeats the "Song of the Mite Boxes.")

Repeat in concert:

"The bravest are the tenderest,  
The loving are the daring."

"The soul of a true Christian appears like such a little white flower as we see in the spring of the year, low and humble, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture, diffusing around a sweet fragrance; standing peacefully and lovingly in the midst of other flowers around about, all in like manner opening their bosoms to drink in the light of the sun."

## HOW SITU LED THE WAY.

## I.

"O! Do you think we shall really go?" Situ looked up at her brother with timid, anxious eyes.

"How should I know? Girls always ask such foolish questions!" and Situ shrank away, wondering at herself for daring to say anything foolish to her wise brother, Patna Tal, the one boy of the family, who was perfectly well aware of his own importance.

It was a bright November morning in India. The air was soft and sweet, and there seemed a kind of lazy hush over everything, very different from the stir and racket with which a day begins in our own country.

The time of year had come for the great *mela*, or fair, that was held every year on the plain near the broad river, about twenty miles from Situ's home.

Always the father and mother and children went to spend ten happy days at the *mela*, and always, as the time drew dear, Situ's little heart was full of fear lest the yearly treat would be forgotten or passed by for some reason.

But all her fears were needless, for on this very morning the father said, "Tomorrow at seven o'clock we will start for the fair."

And so all day long Situ and even her important brother were busy and happy, helping to pack the food and dishes and clothes that would be needed at the fair.

Early the next morning the camel cart came to the door, the things were stowed away in the cart, and soon they were well on their way. Situ's little heart was so full of love and happiness that every now and then she broke out in one of the sweet songs she had learned at the mission school. For although her parents were heathen, and thought that a girl did not need to learn anything, yet when the sweet-faced lady from the mission came, asking them to send the children to school, they consented that Situ should go. But Patna Tal—O no! they would never trust him to go where he would not learn the religion of his fathers. Very likely they thought that Situ, being only a girl, could not learn anything that would do either good or harm.

But that morning, as Situ sang one Christian song after another, her father began to think about the strange words of the songs, and presently he spoke, "Situ must sing no more, and go no more to learn of the foreign teachers."

Situ heard, and was very sad. She had learned to love her Christian teachers, and to believe that they had great power. For had not the white-faced medicine man driven away the evil spirits of disease and death from her little friend Tini, and made her well, when all thought she would die?

But Situ sang no more, and a shadow fell upon her faithful little heart.

Under a great tree the tent was spread, and the happy holiday began. There was one thing Situ and Patna Tal did not like at all; very early every morning they had to bathe in the sacred river; then they had to pray to a long row of ugly idols by the roadside. But when this was over they could do what they liked, and a merry time they had.

The time hurried by, as it always does when the days are full of delight, and the sixth day of the fair opened. But there was fear and sorrow in the little tent under the big tree. For Patna Tal was ill, and could not go down to bathe in the river or eat his rice and fruit for breakfast. He just lay on his mat and moaned, and would not speak.

So before the sun grew high the camel cart was brought to the door, the little tent was taken down, and the sick boy lay on his mat in his cart, ready to be taken home.

The heathen parents felt sure that their boy would die unless sacrifices were made to the gods in their temple, and they urged the slow-footed camel on his way, their hearts full of terror lest their boy should die.

(To be concluded.)

### ROLL OF HONOR.

*Miss Emilie E. Barnes's salary—shares \$4 each.*

Children's Mission Band, Campbell Hill, Ill. . . . .	2 shares
"The Little Helpers," Nashville Center, Minn. . . . .	2 shares
"Cheerful Workers," Nashville Center, Minn. . . . .	2 shares
Juniors of Elmwood church, Providence, R. I. . . . .	1 share
"Cheerful Givers," Scranton Ave. church, Cleveland, O. . . . .	2 shares
Children's Band, Mason, Mich. . . . .	1 share
Infant Class, Main St., F. B. S. S., Lewiston, Me. . . . .	1 share
Junior A. F. C. E., Portsmouth, N. H. . . . .	1 share
Class No. 5, Winter St., F. B. S. S., Haverhill, Mass. . . . .	1 share
S. S. Paw Paw, Mich. . . . .	1 share
S. S. West Farmington, Me. . . . .	1 share
Class No. 8 F. B. S. S., Dover and Foxcroft, Me. . . . .	1 share
Mrs. Mira H. Brayton, Park Street church, Providence, R. I. . . . .	1 share
Two primary classes, F. B. S. S., Greene, Me. . . . .	1 share
"Emilie Barnes Mission Band," Kingston, Mich. . . . .	1 share
Irving E. Dennis, Monticello, Wis. . . . .	1 share
Infant S. S. class, Scarboro, Me. . . . .	1 share
Junior A. F. C. E., Gonic, N. H. . . . .	1 share
Mission Band, Amesbury, Mass. . . . .	1 share
Friend in Maine (for children who cannot own a share) . . . . .	1 share
"Willing Workers," North Lebanon, Me. . . . .	1 share
Mission Band, Highland church, Michigan . . . . .	1 share
F. B. Mission Band, Manton, Mich. . . . .	1 share
Juvenile Mission Band, Highland, Mich. . . . .	1 share



## AMONG OUR BOOKS.

"Books!—like wondrous mirrors that have caught and fixed bright images of souls that have passed away."

"Great Missionaries of the Church." By Rev. Charles C. Creegan, D.D. and Mrs. Josephine Goodnow. Introduction by Rev. Francis E. Clark, D.D. With portraits. 404 pp. \$1.50. Thomas Y. Crowell and Company, Boston and New York.

Within the covers of this book are entertainingly told the stories of the lives of twenty-three missionaries—from Patterson to Livingstone—including Carey, Goodell, Neesima, Williams, Judson, Mackay, Paton, and others. If ever there were heroes, the deeds of such as these prove them to belong to the order. It is stimulating to study the lives of the pioneers in any mission field. To the resultant thankfulness of the individual for the blessings in a Christian land are added gratitude for the good such lives have accomplished in heathen lands and for the privilege of helping just such heroic men and women who still work in our own fields. The book is dedicated to young people, and to them as well as to the mothers and fathers, it will be an education and inspiration. The authors have done a public service in gathering so many biographies thus briefly and brightly into one volume. The portraits are clear and satisfactory, the type remarkably good, and the binding neat and substantial.

"Life and Letters of Joseph Hardy Neesima." By Arthur Sherburne Hardy. With portrait. Crown 8vo., gilt top. \$2. Houghton, Mifflin, and Company, Boston and New York.

It is refreshing to read the biography of a great man who always retained a childlike directness, simplicity, and truthfulness of character. In studying the life of Joseph Neesima, one feels first of all that it is the man himself who inspires to better thought and action, even had he never accomplished the great purpose for which he steadfastly worked—the purpose of carrying the Gospel back to his people, and for which, in the accomplishment, he burned out his life. The biographer has wisely allowed the letters and journals to tell their own story in large measure; even the quaint and broken English is retained of the Japanese boy first landed, an absolute stranger, on American shores in 1865, with the fixed intention of learning more somehow, somewhere, about the "Heavenly Father" of whom he had heard just a little. The manner in which his faith opened seemingly marvelous opportunities, the way in which he improved them, and was led surely to his brief but brilliant lifework, are woven together in Mr. Hardy's careful and finished style. The history of the opening of Japan to missionary work, and the beginning and development of the Doshisha school—which will always be indissolubly connected with his life—are a natural and interesting

accompaniment of the biography. One of Mr. Neesima's later utterances to two Japanese women strikes the keynote of his own career: "Let neither of you ever despair. Persevere. Dare to become refiners; yea, the renewers of this generation, and work on." One said of him, "He was always thoughtful of God, and therefore always thoughtful of others." Religion meant to him all around manhood, with heart and head trained to the highest possible degree, carefulness in little things, and finally all of his powers put to hard but happy work in the Master's service. The well told story of such a life should bring more strength, patience, and sunshine into other living.

Received: "My Life and Times." By Cyrus Hamlin. Congregational Pub. Soc. "Fuel for Missionary Fires." By Belle M. Brain. "Social Evenings." By Amos Wells, United Society of Christian Endeavor.

Magazines, etc.: *The Cosmopolitan*, Irvington, N. Y., \$1; *Maine Outings*, *Mission Dayspring*.

*The Cosmopolitan* has, among other good things, a story by Margaret Deland, entitled, "One Woman's Story—A Study," which contains a somewhat startling and suggestive reminder to certain philanthropic workers.

All Free Baptists, of course, keep files of the *Morning Star*. Auxiliary workers will find many helpful suggestions in the following articles: "Why I am Interested in Missions?" (Oct. 24, '95); letter from Rev. Geo. H. Hamlen (Oct. 3); "Missionary Concerts" (Nov. 28); "First Pay; Then Give" (Dec. 5); "Go Ye" (Dec. 12); "Indian Life" (Dec. 26); "And Now, What?" (Jan. 30, '96).

## Contributions.

### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for January, 1896.*

MAINE.			
Acton and Milton Mills aux.	\$7.13	W. M. S.	\$2.00
Atkinson ch.	2.00	Dover and Foxcroft S. S. class No. 8 for Miss Barnes's salary	4.00
Augusta aux. for native teacher	6.00	E. Corinth M. B. Wingate	16.50
Bangor Essex St. ch.	.50	Farmington Q. M. for "Elizabeth" in S. O. and L. M. on Me. W. M. S. of Mrs. Free-land Starbird	12.00
Biddeford aux.	16.00	Harrison aux. for "Minnie's" salary for 1895	5.00
Bradford ch.	1.00	Limerick aux. on L. M. of Mrs. E. B. Nason	7.11
Brownfield aux.	2.00	Lisbon Falls aux.	5.00
Charleston aux.	2.50	Milo ch.	4.80
Clinton aux.	4.40	No. Lebanon aux. by Mrs. O. M. Junkins on L. M. Me. W. M. S. of Mrs. J. B. Stevens	4.00
Dover and Foxcroft aux.	6.75		
Dover and Foxcroft aux. by N. W. Whitcomb on pledge for F. M. and on L. M. of Me.			

Portland 1st F. B. ch. aux. Miss Baker's sal.	\$10.00
Parsonsfield Q. M. col.	1.96
Searsport Mrs. D. A. Gammon Christmas gift	2.00
Sebec Q. M. col.	5.90
So. Dover S. S.	1.00
So. Limerick aux. for "Callie Weeks" and to complete L. M. of Mrs. B. S. Moody	6.70
Springfield Q. M. aux. \$2.25, on L. M. of Miss Cordelia Graves	4.00
Steep Falls aux. for "Mary Wingate" in S.O.	6.00
Trevett Miss E. Greenleaf for Miss Barnes's salary	1.00
West Falmouth aux. for Balasore work	2.00
West Falmouth Helping Hand for Miss Barnes's salary	6.00
Woolwich and Wiscasset ch. Rev. Mr. Gay and wife Miss Barnes's salary	2.00
West Lebanon aux. for H. and F. M.	7.00

## NEW HAMPSHIRE.

Charmingpore (?) by Augusta J. Fits for Lydia Smith in India	25.00
Concord Curtis Memorial ch.	9.00
Dover Washington St. aux.	1.00
Dover Hills Home and F. M. sec. for Julia Lett	12.50
Farmington Miss. Band for Harriet Adams in S. O.	5.00
Gonic aux.	4.00
Lakeport Mrs. O. E. Sinclair for W. M. S.	3.00
Manchester 1st F. B. W. M. S.	1.72
New Durham aux.	18.00
New Durham Q. M. col.	9.22
New Market aux.	6.50
Pittsfield Y. P. M. S. for Pittsfield school in Balasore	12.50
Portsmouth aux.	3.00
Portsmouth Junior A. C. F. for Miss Barnes's salary	1.00
Rockingham Q. M. col.	2.28
So. Berwick aux.	2.00
Somersworth aux. for Miss Butts	5.00
Strafford Corner aux. for Miss Butts and kindergarten work	4.00
Walnut Grove aux.	5.00

## VERMONT.

No. Danville W. M. S.	5.00
St. Johnsbury aux. for Mrs. Smith's salary	4.00
Washington aux.	1.00
W. Topsham aux.	4.00

CORRECTIONS.—Credit in November receipts should have been Oswego Q. M. W. M. S., for "Ellie" in S. O., \$25.

In December receipts \$10 should have been credited to Pascoag, R. I., instead of Olneyville.

Q. M. col.	\$3.00
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## MASSACHUSETTS.

E. Somerville W. M. S. for gen. fund	30.00
Lawrence F. B. S. S. for Miss Barnes	3.20

## RHODE ISLAND.

Auburn C. E. Beebe Phillips	10.00
Auburn Junior C. E. Beebe Phillips	3.00
Greenville aux. Ind. Dept.	5.00
Greenville aux. Hattie Phillips	5.00
Greenville M. B. Beebe Phillips	25.00
No. Scituate aux. Hattie Phillips	2.50
No. Scituate zenana teacher	12.50
Olneyville Orissa Miss. Band Beebe Phillips	12.50
Pawtucket aux. Hattie Phillips's salary	5.00
Pawtucket aux. Ind. Dept.	5.00
Providence Park St. aux. Hattie Phillips's sal.	5.00
Providence Park St. aux. Ind. Dept.	5.00
Providence Roger Williams aux. Hattie Phillips's salary	12.50
Providence Roger Williams aux. Ind. Dept.	12.50
Providence Roger Williams Y. P. S. C. E. Beebe Phillips	18.75
Taunton aux. Hattie Phillips's salary	5.00
Taunton Jas T. Bassett Beebe Phillips	5.00

## OHIO.

Ayersville Center chapel ch. for F. M.	9.51
No. Russell S. S. classes Nos. 3 and 4 for Miss Barnes	4.00

## ILLINOIS.

Murphysboro W. M. S. for F. M.	3.67
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## MINNESOTA.

Huntley S. S. for Miss Barnes	5.00
Minneapolis 1st F. B. S. S. for Miss Barnes	4.59
Winnebago Q. M.	2.85

## IOWA.

Iowa W. M. S. for Miss J. J. Scott's salary	5.00
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## MISSOURI.

Keytesville Mrs. M. H. Hunter for F. M.	3.00
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## SOUTH DAKOTA.

Rowena aux. for salary of teachers at Dherna India	5.00
Valley Springs ditto	7.50

## PROVINCE OF QUEBEC.

Stanstead aux. for zenana teacher "Emily"	10.00
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Total . . . . . \$548.54

LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

per EDVTH R. PORTER, *Asst. Treas.*

per Oswego Q. M. W. M. S., for "Ellie" in

## FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.